A. J. Walton

CAVEAT TO THE Cavaliers.

The Third Impreſsion.

by Sr Roger Lestrange K

Sic Vos non Vobis——

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THE PREFACE.

SOme three Weeks ſince, came forth a Paper, entitled *A* CORDIALL *for the Cavaliers*; which I found upon peruſal, to be a well-meaning Miſtake: and printed ſuch an *Anſwer* to it, as I thought might ſerve to clear the Intereſt in queſtion: To which *Anſwer* were added ſome very innocent, and neceſſary Cautions to the *Royal Party*.

This Pamphlet I perceive hath given great Offence to divers Perſons, whom, as it happens, I am not much ambitious to Pleaſe: but as he that Curries a *Gall'd Jade*, muſt look

for a *Kick*, ſo the man that bids ye have a care of your *Purſes*, ha s no deſign to make a Party among the *Pick pockets.*

They talk as if they meant to queſtion the *Author* of it; wherefore for Brevity-ſake, this Impreſſion ſhall wear his Name. Truly I dare anſwer for the poor man; he means no harm; and if he ſpeak diſtaſtfull Truths, 'tis poſsible he ha's bitter Reaſons for it; and would be loth to be twice hang'd by the ſame Judges. This is a Figure of Speaking which I have learn'd from the King's *Hiſtoriographer*; who ſends me word, that J. H. his CORDIALL was written by *a very Modeſt and Loyal Gentleman of Mr.* JAMES HOWELL'S *Acquaintance*; — and further adds, that *it is an ingenuous piece.*

In

In good deed, I acquit the Paper of either *Project*, or *Malice*, but the *Contriver* of it muſt be none of the *Cavaliers Phyſicians*; for they are not ſick of a Diſeaſe which he can Cure. He applies to the *Heart*, when, God knowes, our Trouble lies elſewhere, *Wee*, bear our Misfortunes well enough, but we want *Fore-caſt*, to *prevent* them. We are looking *About*, when we ſhould look *Forward*; and *Aſleep*, when we ſhou'd be looking *About* us: as if a *Good Game* would Play it *Self*, and a *Good Cauſe* work *alone*.

We live in an age of *Treachery*, and it behoves us to be *Wary*; eſpecially of thoſe that have already *Couſen'd*, and *Betray'd* us; whom we may very prudently *ſuſpect*, tho' they be *Honeſt*, and as eaſily *diſappoint*, if they prove *otherwiſe*.

Where lies the hurt, of warning the good people againſt *Deluſions*, or *Surprizes* : —of bidding them *beware*, of *Wolves* in *ſheeps-clothing*, and that they be not *Scar'd* by *Aſſes* dreſs'd up like *Lions*? He that concerns himſelf in This, makes himſelf *One* of them.

At this rate, we ſhall not dare ſhortly to Call *Diſloyalty* a *Crime*, becauſe the *holy Bretheren* have been *guilty* of it; not to adviſe the *keeping* of the *Ten Commandements*, becauſe, forſooth, the *Saints* have *broken* them.

Let any man, that has but common *ſhame* about him; and is not totally abandoned to *Madneſs*, and *Brutality*, fairly adviſe upon the *equity* of our *Compleynts*, and *Reaſonings*, and judge vvhere the Sting lies; vvhether in *This* CAVEAT, or in *Their Conſciences* that ſtartle at it.

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We are *beſet* vvith all ſorts of *Temptations*; We *tread* upon *Snares*, and vve *walk* among *Ambuſhes*; — *and what's all This now to any creature that's Honeſt?*

The *Generous* are to be *tranſported* by *Indignities*: the *Raſh*, by groſſer *Provocations*: the *Timorous*, are to be *diſcouraged*: the *Conſtant*, to be broken by *Diſtreſſe*; and *wearyed*: the *Simple*, to be *Deluded*; the *Vitious*, *Corrupted*: the *Good*, *Deſpiſed*: — *And what's all This ſtill to any man that's Honeſt?*

Some abuſe the King's *Bounty*, *Others* his *Patience*; *Some* again, his *Majeſty*, *Others* his *Truſt*; — *All* theſe, his *Friends*; — *and what all this yet to any man that's Honeſt?*

The *Phanatique Fellowſhips* keep up their *Factious Aſſemblies*, *Full*, and *Frequent*, in deſpight of the Kings

Proclamation, even from the *Right Honourable* to the *well-affected*.

The City-Church-meetings look but like *Authoriz'd Conventicles*. The *Pulpits* are *Prophaned* by *Unqualified*, and *Seditious Lecturers*; and Thoſe too out of the Rankeſt of the Old *Separatiſts*, both *Presbyterian* and *Independent*, the better to advance the Common work of ſtirring up the *Rabble* againſt his Sacred *Majeſty*: whom they do more than Covertly aſperſe with *Rotteneſſe of Heart*; preſſing the ſad calamities of the Nation, and the eminent danger of *PERSECUTION*, ſo *cloſe*, and *home*, to the People, as if the Knife were already at their Throats, Theſe *Lectures* are *increaſed*, both in *Number* and *Boldneſs*, to a moſt *Scandalous* and *Prodigious* degree even ſince the late *Receſs* of the *Parliament*, not only to the *ha-*

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zard of the *Publique* Peace, but to the *Infamy* and *Diſhonour* of the *Engliſh Church*. *And what's all this to any man that's Honeſt?*

Among other *honeſt-men*, *Scot's* Inſtrument, (now a ſmall Officer) is wondrous wroth, becauſe I mention his **True Pourtraiture**, &c. *Printed by* **R. W.** *for* **Francis Tyton** *at the three Daggers in Fleet-ſtreet*, 1650. Since the humour is ſtirr'd, wee'l follow't a little.

The King was in *Scotland*, when this dutifull piece came out; which taken with all Circumſtances, I think may paſſe for one of the moſt Peſtilent Libels that ever came to Light. Bleſſe your Eyes, and behold the *Monſter*.

Speaking of King *James*, *No King* (ſayes he) *did more inſenſibly and cloſely undermine the Liberties of England than himſelf.*

himself.] concerning whom, after a *foul* and *sawcy Character*, he ends Thus. [*He now grows old, and was judged only fit to lay the Plot, but not to execute it; the design being now ripe, and his Person and Life the onely obstacle, and* Remora *to the next Instrument, he is* Conveigh'd *away suddainly into another world, as his Son* Henry *was; because thought unsuitable to the Plot, it being too long to wayt, untill Nature and Distemper had done the Deed.*

It is agreed at all hands, that *Parker* the *Observator*, was the Author of this Pamphlet: a Person that had *Wit* enough to colour any thing tho' never so foule; and *Impudence* enough to affirm any thing tho' never so falle. Yet to give the Devil his due; this Calumny he did but borrow from the Presbyterian Forge.

We are now come to our last Charles (*who is like to end both that race, and its tyranny*) *the perfect* Idea *of all the rest, & the most zealous prosecutor of the designes of all his Ancestors.*

ceſtors, who, if divine providence had not miraculouſly prevented, had accompliſhed the utmoſt of their intentions, and for ever darkned the glory of the Engliſh Sun, ſo much I muſt ſay of him, that he got more wiſedome by action, than could poſsibly be expected by his nature; experience that teacheth fools made him wiſe, he endeavoured to act what others deſigned; he diſſembled as long as he could, and uſed all parties to the utmoſt, But his zeal and hardineſs brought him to his death. He needed no phyſick for his Body had he remembred his Soul. But what need I mention him? he is the laſt of Engliſh Monarchs, and the moſt abſolute monument of Monarchy, and example of Tyranny and Injuſtice that ever was known in England; *he would have been what other Kings are, and endeavoured to attain what others would be; he lived an Enemy to the Common wealth, and died a Martyr to Prerogative.*

Can any *Chriſtian*, *Engliſhman*, or *Subject*, read this Affront to *Charity*, his *Country*, or his *Duty*, without a Horrour for the Reprobated Author of it! Nor is it a greater Scandal to

Honour and *Religion*, then 'tis an Injury to *Truth*, and *Reaſon*. This Language ſhould not be revived, were not every Syllable of it known to be as *Falſe*, as 'tis Brutiſhly *Rude*, and unpardonably *Wicked*. For Detraction it ſelf cannot deny the *Piety*, *Wiſedom*, *Mercy*, and *Sincerity* of that Prince, to have been eminent in a degree ſufficient enough to have made a *Private* perſon Famous. From hence, he deſcends to his Majeſty now in Being.

As for the Title of this Prince, (who would fain be accounted the right Heir) Let us but remember from whence he had it, and how it's now tainted; were it never ſo juſt, the Treaſon of the Father hath cut off the Son; and how unwiſe an Act, beſides all other Conſiderations, will it be for England *to ſet up the Son, to propagate both his Fathers Deſign and Death.*] Again,

If men have ſo much Charity and Generouſneſs to forgive all, yet we have a Reckoning

ning with Heaven to be Discharged, which Debt is yet unpaid, (without we think the Fathers blood be sufficient satisfaction to divine Justice;) and if that death should be a satisfaction for himself, yet not for his Son, who joyned with him, and now continues the same fault, and guilt, and intends to follow on with more violence and intention than ever. Can we think (and retain our Memories and Reasons) that Charles *the Second can forget* Charles *the First? that Custome and Education can easily be alter'd? that the true and real Engagers with him and his Father, shall be razed out of his heart, &c?*]

Yet again,

Is That Person fit to be the Medium of peace, and the glory of this Nation, who was the conjunct instrument of the war, and the Survivor both of War and Peace; a person that durst not stay in his own Nation to plead his Right, because of his Guilt, &c?]

Twice more and we have done with him.

What reason is there, and equity, that the Parlivment of England, *(take them in what Qualification you will, following to the utmost the first Principles, for the liberty of the People) should not be esteemed as just Heirs and*

their

their Parliamentary Succeſſors, as this young Confident.

It is high time now to end that Line that was never either well begun, or directly continued; Charles *the Father is gone to his own place, and ſo is* Charles *the Son likewiſe, he being in his own proper Nation,* Scotland; *Let us Keep him there if we be wiſe, and intend to be happy, and let* England *diſdeign to be under the domination any more of any Foreign power for the future; and ſeeing we have conquer'd the Conqueror, and got the poſſeſſion of the true Engliſh Title, by juſtice and gallantry; let us not loſe it again by any pretence of a particular and debauched Perſon.*

I do not love to praiſe any Perſon to his Face, nor to ſpeak ill of people behind their Backs. I hope this Paper will have the honour to come to his Majeſties hand; whom I am not ſawcy enough to complement with high flying Raptures, and large Epitheres: but I ſhall ſtudy to ſupply that want of *Ornament*, with *Zeal*, and *Reverence*. Theſe

These *Insolencies* toward the King, naked as they lie, are rank enough without *Aggravation*; and it is as clear, what *hand* conveigh'd them into the world: Neither am I asham-ed to own a Publique Notice and Detestation of them.

After all, see That Person now his Majesties Servant, who Publish'd all this Venom against both *Monarchy* it self, and the undoubted *Heir* of the Late Kings *Dominions*.

Is it objected, that he ha's his *Pardon*? Let it be granted: but 'tis upon Condition to *accept* of it. Ha's he a *Dispensation* too, to do the same thing over again? I say that since his Majesty Return'd, he hath dispers'd Books of a Quality only Inferiour in the Stile, but every jote as full of Rancour, and Disloyaltie as That a-bove-mentioned. *A Justification of the*

Late

Late Kings Death:—*A Revivall of the Covenant, after it was Damn'd by Act of Parliament. Beſide a moſt malicious direction toward our Sacred Soveraign.*

The man is not worth the Ink I ſpend upon him; but *the Influence which many ſuch Servants may have upon the Honor, and the ſafety of their Maſter*, will bear this expence of Time, and Paper, and ſo I take my Leave of Mr. *Tyton*.

I have out-gone the Limit of my Deſign, and, in truth, the proportion of a Preface. I have no more to doe now, but to *own* what I have *done*, and to *proceed* to That which *Follows*: addreſſing ſtill, as at the firſt, to the Author of *A CORDIAL for the Cavaliers*.

Aug. 13. 1661.

Roger L'eſtrange.

A

CAVEAT TO THE CAVALIERS, &c.

SIR,

THat *Love* which *Covers many Faults*, may be allowed to *Commit ſome*; they ſay a man may be kill'd with *Kindneſſe*, but we all know, he may with *Phyſick*, unleſſe a ſtrict accompt be taken of the *Quality* of the *Diſeaſe*, and of the temper of the *Patient*. Give me leave then to tell you, that tho' I do not rank my ſelf among thoſe *Worthy and deſerving Gentlemen*, to

whom your *Cordial* is particularly directed, yet you may find me among the *Poor Cavaliers*, to whom your *Loyal Charity* appears to extend: and (with great Honour to your care) I must be free to acquaint you, that if the Party be not either *Chameleons*, or *Book-worms*, (to live upon *Ayre*, or *Paper*) your *Cordial* will not do their Businesse.

It troubles me a little, that You, and I, united by a Common Sense and Tye of Duty, should so far differ about the manner of expressing it, as to dissent in *Print*: yet since we both proceed upon one honest bottom, a Zeal to serve his *Majesty*, and his *Friends*, we may without Dishonour to that Noble end, or the least injury to our *selves*, debate the several waies, and means that lead to't. I said, we *May*, I might have said, we *Must*, we *Ought* to do it: for, (as the Case stands) if either his *Majesty* mistake his *Friends*, or *They* the *King*; If *Honest* men either mistake their *Enemies*, or *one another*, the least weight on the wrong side, Hazzards the main, and Casts the Ballance.

I come now, (tho' unwilling) to examine your *Cordial*, which I shall take in Sections, as it lyes, with due Respect to your *Selfe*, and Exact Justice to your *Meaning*.

A CORDIAL FOR THE CAVALIERS.

Worthy, and Deſerving Gentlemen,

1. IN the *Affairs and Traverſes of this life, it is a true rule,* (*and 'tis a comfortable one*) That He who diſchargeth a good Conſcience, hath enough of his Own wherewith to reward Himſelf, though he receive no compenſation from any where e'ſe. *The World knows, and Envy it ſelf doth acknowledge, That in the late Conflſions,* (*which were of that length that might have ſhaken the firmeſt Spirits in their Loyalty*) *you have diſcharged a* Good Conſcience *three wayes, towards your* Creatour, *towards your* Countrey, *and towards your* King; *your* Religion *bound you to the One,* Nature *to the Other, and your* Allegeance *to the Third; And although many of you have not yet received what you expected for the* two laſt, *yet touching the* firſt (*whereunto the other alſo, conduce*) *you are ſure to have ſuch a* Reward

one day, that will not only be above [*all* Merits *but beyond all* Imagination *in the Kingdom of Eternity.*]

1. The *Cordial* (Sir) of a *Good Conſcience* we carry in our Boſomes, for we have not ſtood out a Twenty years perſecution, to *Blood*, *Beggery*, and *Bondage*, we knew not why. Nor are we *Fainting* yet, wherefore *this Drop of Crmfort* might have been ſaued.

Should the ſame Fate, call us to do the ſame Part over again, (as things look ſcurvily) we would as chearfully lay down our *Rags* and *Carkaſſes* to ſerve his *Majeſty* in *Being*, as we have *Hazzarded*, and waſted them; Firſt, to *Defend* the *Murthered Father*; and then, to *Reſtore* his *Royal* and *Baniſh'd Succeſſor*, This we would do, upon a ſingle and changeleſs Principle of *Loyalty*, and *Honour*, without the aid of *Borrowed CORDIALS*. And yet we thank you for ſupplying us even with what we did not want.

Your next care is to divert us by the *Rewards* of the *next world*, from attending our *Diſappointments* in this.

It is a *Chriſtian Care*, and we acknowledge it, though poſſibly our *Misfortunes* might haue brought us to That thought, without the help of a *Monitor*.

Thus far as *Chriſtians*; You are now pleas'd to chear us up as *Patriots* and *Subjects*.

1. *Adde*

2. *Adde hereunto that I hold your* Condition *to be far from being deſperate, but that you may receive* Rewards, *at leaſt ſome* Conſideration *from the other Two, viz. from your King and* Country; *for the preſent Parliament, which repreſents your whole Country, being compos'd of ſo many Wiſe, and well-weighed Gentlemen (whereof divers have been* Co-ſufferers *with you) will, as it is well hoped, out of a ſenſe thereof, have ſuch reflections upon your Sufferings and Services, both Active and Paſſive, that they will enable his Majeſty, whom the Law ſtiles,* The Fountain of Honour and Bounty, *and whereof indeed no other* Power *ſhould partake with* Him, *I ſay it may well be hoped, that this* Parliament, *before their Receſſe, will put his Majeſty in a* Capacity, *and humbly Adviſe* Him, *if not to* Reward *you, yet to* Relieve *your preſent wants in ſuch a meaſure, that the Steed may not ſtarve while the Graſſe growes.*] J.

2. I think it would as well have ſuited the quality of our pretenſes, if what you call *Reward*, had been ſtiled *Bounty* or *Benevolence*; for the beſt Actions of a Private perſon, toward a publique good, are no further *meritorious* than by *Imputation*. R.

As to the *major part* of the *Two Houſes*, we are as ſenſible of their *Affections*, as of our own *Diſtreſſes*; but ſo *Diſcreet* withall, as not to hope for Matters *Impoſſible*, nor

to *ask* things *unreasonable*: and That's our Choyce; unless we much mistake the present state of this impoverished and exhausted Nation. But *Much*, *Little*, or *Nothing*, our *Duty* is still the same, and our Resolves to *Dye* as Loyal as we have *Lived*; without gaping after *Diego's Legacies*, and building Castles in the Ayre, to entertain our wavering or shrinking Spirits. From the *Two Houses*, your next motion is to the *King*.

L. 3. *You know well that the King hath been among us but a little more than the compass of one year, And his Grandfather* Henry *the* Great *of* France, *was above seven years (which is an* Age *in our Law) before He could requite those who stuck to him not much above twenty months in making Him Master of the* Flower-deluces; *You know the vast debts his Majesty hath payed both by Sea and Land, which yet were not his* own, *nor his* Kingdoms, *but of that accursed usurping* Commonwealth, *which exhausted more of the Publique Treasure, than all the Kings of this Land, since Gold and Silver were first coyn'd in it; You know He is so shortened, that He hath not yet provided bread for all of his own House; He is in such a Condition, that He cannot give his* Royal Aunt *that Treatment which might be expected; He hath not wherewith to go his* Progresse: *Consider what vast expences his* Fleets *at Sea, his* Life-guard, *with other Garrisons do stand*

Him

Him in; As alſo what debts He drew upon Himſelf ſo many years beyond the Seas, for his neceſſary ſubſiſtence, &c.]

3. So far are we from comprehending either the *Need* or *Reaſon* of this Argument, we dare ſcarce ask the meaning of it; or make appear how little it concerns *us*. Can it be Thought that *Worthy* and *Deſerving Gentlemen* (ſuch as you ſtile the *Cavaliers*) would preſſe upon the *Kings Neceſsities*? Truly Theſe *Hints* ſound little leſſe than *Accuſations*. Allow us we beſeech you to know ſomething of *Court-affairs* although we have no *Places* there: and to diſcern the *bias* of the Seaſon as well as you can tell it us. R.

We can very well recount how long his Majeſty hath been in *England*; and we haue read when *Henry the Great of France*, appointed *Penſions for lame Souldiers*, *Paid his old Debts*, and paſs'd an *Edict* for the Squeezing of Publique Spunges. We know our Share likewiſe of the King's *Streights*, (and which is more, the *Reaſons* of them) but what's all this to *Us*? We do not Importune his Majeſty, nor Charge him.

Is it to ſay, that our Relief muſt be the work of *Time*; and to preach *Patience* to us? Truly 'twere hard we ſhould not yet have learn'd That Leſſon of all others which we have now been Twenty years in

practising. But I shall wait upon you Forward.

4. *Now, whereas some object he hath rewarded* Roundheads, *Truly I believe if a Catalogue were made of those upon whom he hath conferr'd Honour or Office since his* Return, *there will be found above twenty* Cavaliers *for one of any other upon whom he hath set any marks of* Favour. *'Tis true, albeit he came not in by the Presbyterian, yet he could not have come in* without Him *so peaceably, though some alledge that what the* Presbyterian *did, was not so much out of a* Love to the King, *as out of a* Hatred *he bore to the* Independent, *who may be said to have us'd the* Presbyterian *as the* Fox *useth to deal with the* Badger, *who having found out his* Chamber *in the* Earth, *he so berayeth it, that the* Badger *comes thither no more, and so the* Fox *makes himself master of the hole.*]

By your kind leave Sir, Count again, and I'me afraid you'l find a *Dozen* of *Capons* and a *Lark*, instead of a *Dozen* of *Larks* and a *Capon*.

We are not yet so Insolent as to Confine, and Question the King's Bounties; we do in truth complain, and grieve to see a Faction pack'd by some whom his Majesty entrusts, out of the rankest of his Enemies; and to see divers persons recommended to the Kings Favour, and unknown receive

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it too, whoſe Foulneſs caſts a *Blot* upon the *Honour*.

Concerning the ſuppoſed *Antipathy* betwixt the wrangling *Presbyter*, and *Independent*: All comes to this; they are Two *Ravenous Beaſts*, that agree well enough to devour *Beeves* and *Muttons*, and prey upon the *Innocent*. So ſoon as the Object of their Common Appetite is ſpent, they fall to worry one another, yet in the heat of all their Fury, caſt but a *Sheep* betwixt them, (a *Cavalier*) they ſhall *Part*, *Reconcile*, *Fall on*, and *ſhare* the *Quarry*. Now to your next Exception.

5. *Whereas ſome except againſt his Majeſties lenity, and Indulgence, let Them know that* Mercy is the inſeparable Inmate of a magnanimous breaſt, and that the nobleſt way of Revenge is to forget, and ſcorn injuries; *I have read in Story, that one thing which made* Lewis *the twelf of* France *moſt famous, was a Speech which dropd from him, when being adviſ'd by ſome of his Counſell to puniſh ſuch and ſuch as were profeſſ'd Enemies unto Him, while* He *was* Duke of Orleans, *He anſwerd*, That the King of France doth not uſe to revenge the Injuries of the Duke of Orleans: *No more (with moſt humble ſubmiſsion be it ſpoken) doth* King Charles *reſent much the wrongs that were done to* CHARLES STUART.]

5. This is to enter further then becoms R. us

us into the Actions of our Soveraign. We do not blame the Kings *Indulgence*, but rather adore that Divine Sweetneſſe of his Nature; yet we deteſt thoſe wretches that abuſe it, and we affirm, that *Miſ-placed Mercy was his Fathers Ruine.* To ſay that the *Snake kill'd the man that gave it Life, and warm'd it in his Boſome*, reflects upon the *Serpent*, not the *Charity.*

Nor by your Favour Sir, is the *Exerciſe* of *Mercy*, a Virtue in all Caſes: Suppoſe *Six* Perſons ready to periſh for want of Bread; *Three* of them, *Murtherers*, and my *Enemies*; the other *Three* my *Honeſt Friends:* I can relieve but *Half*, which *Three* ſhall I ſave? Or if I be uncertain how my ſtock will hold out, with which ſhall I begin? In this caſe, were not *Mercy* to the *Guilty*, *Cruelty* to the *Innocent*? *Love your Enemies*, is not *Hate your Friends: A will to ſave All*, is indeed a *Princely Virtue*, but he that makes the *Experiment*, ſhall moſt infallibly *deſtroy the beſt.*

As your Diſcourſe of *Mercy* (to my thinking) *needs* a Diſtinction, ſo has your Application of It, one too *much. King Charles* diſtinguiſhed from *Charles Stuart*? All was King *Charles*, *Father* and *Son*; without the Interruption of a moment; nor were the wrongs done to *Charles Stuart*, but to *King Charles.*

H. 6. *Therefore, Noble Cavaliers, poſſeſs your Souls*

Souls with Patience, We have a moſt gracious King who is in the Meridian of his years, and will live to reward all in time. In the confuſed medley of mundane affairs, the Proverb often is verified, Some have the happ, but ſome ſtick ſtill in the gapp, *Some have the Fortune of Preferment, ſome not, and it will be ſo to the worlds end. The* Author *hereof though during the many years that he was in Priſon for his loyalty, had* 3. *ſworn over his head in an office of Credit that he ſhould have had* de jure, *yet it nothing diſcompoſeth him being more than in hope of a compenſation ſome other way.*

6. Why *Noble Sir,* (at your Requeſt) we *will poſſeſſe our Souls with Patience.* We know the *King,* and our own *Duty,* and we ſhall rather *ſerve* him, without *Flattering,* than *Flatter* without *ſerving* him. We never hackny'd out our ſelves for *Wages* or *Reward,* and ſure that diſtance from whence your care deſcends to overlook us, makes us appear *Leſſe* than effectually we *Are.* You treat us in a Phraſe, better apply'd to ſtop a Bawling *Mutiny,* than to compoſe a *Generous* Paſſion.

If we are *ſad,* 'tis not ſo much becauſe we are *Poor:* nor has our *Grief* any *diſloyal* mixture. But will you know what troubles us?

We find the *Court* dangerouſly throng'd with

with *Parasites*: *Knaves* represented to the *King*, for *Honest* men, and *Honest* men for *Villeins*: a watch upon his Majesties Eare, to keep out better Enformatiou; *seditious Ministers* protected, and encouraged: *Libels* against the *Authority*, and *Person* of the *King*, dispersed even by his Majesties sworn Servants; and to *Discover* Treason, is of a consequence (in some respects) more hazardous, then to *commit* it.

These are our *Grievances*, and to find the Reverence of Government *invaded* by the *pretending*, but *mistaken Preservers* of it.

Let any man tell *Titon* (a *Stationer* in *Fleetstreet*, and now of the *Royal* Trayn) of his **True Pourtraicture of the Kings of England**, printed in 1650. where the whole Line of the *Stuarts* is branded for *Spurious*; ——his Sacred *Majesty* now living, stung with the most exquisite and piercing point of *Rhetorique* and *Malice*: ——The late *King* handled worse than common modesty would treat his *Murtherers*: ——Let a Man mention this, I say, and his mouth's stop'd with the *Act* of *Indempnity*; although this very Person hath of *Late* publish'd a Pamphlet of near equivalence to *This*, against our Gracious, and abused *Soveraign*. Are we obliged by the Act of *Oblivion*, to quit our *Nature*, and our *Reason* with our *Passions*; —to such a Losse of *Memory*, as utterly defaces the *Images* of things *Past*,

and

and robbs us of the benefit of our dear-bought *experience?*

We have our *Private* Cauſes of Diſquiet too, but *Patience* is your adviſe, and without more adoe, wee'll take it: eſpecially encouraged by the Preſident you ſet before us, your *Patient* ſelf. And yet if your *Compoſure* proceed from your *Compenſation*, (as the Cohærence renders it) your Inſtance does not reach *Us.*

We do not envy you the *Glory* of your *Sufferings*, and yet we doe not *need* your *Pattern* to proceed by. We have among our ſelves Sir, divers that would more willingly *Repeat* the very *Loſſes* and *Hazards* themſelves, than the *Story* of them; and for that modeſt Reaſon, the *Words* of *Some*, weigh down the *Actions* of *Others.*

You proceed, and conclude Thus,

7. *And as we have a* Gracious, *ſo have we a* Glorious *King, the moſt Glorious that ever wore theſe three Crowns, For all the eyes of Chriſtendom are fixt upon Him with a kind of aſtoniſhment and admiration; and not onely of Chriſtendom, but of all the World beſides, for 'tis written that the Great Turk ſhould ſay,* If he were to change his Religion, he would fall to Worſhip the God of King *Charles* of *England*, who hath done ſuch Miracles for him, *ſuch Miracles, that no ſtory can parallel: And certainly*, God Almighty muſt needs love Him for whom he doth miracles: J.

which

which that his Divine Majesty may continue to do, are the incessant Prayers of]

20 Julii 1661. J. H.

L. 7. We do not understand the Phrase of the *Court*: A *Gracious* Prince we have, no doubt, as ever Liv'd: but how so *Glorious*, if so oppress as you have rendred him, we do not comprehend. *Great*, as he is *Good* we wish him, and let That suffice. *Love* is the best *Praise*, and the best *Language* of the *Soul* is *Action*. Till we are call'd to *That*, our Prayer shall be, *that all the* ENEMIES *of the last King, may prove the* FRIENDS *of this*.

R.L.

But where's the *Cordial* all this while? you pretend to comfort people under *Corporal Necessities*, by telling them they have a *Gratious Prince*, and a *Good Cause*; you bid them not *Despair*, for it is possible they may receive their *Reward*, at the long run. Words will not feed the *Hungry*; nor Speculations clothe the *Naked*. This is no more than what we might have heard from a Good Old Wife in a Chimney-Corner, *Have a good heart; God's all-sufficient*. This may Relieve the *Mind*, but not the *Body*.

Your *Fourth* and *Fifth* Sections are spent in

in the *Defence* of what we do not *Oppoſe*, and not without Miſtake, even in the ground of your Plea. The King may give his *Honours* and *Rewards*; ---*Pardon* or *Puniſh*, where, and as he pleaſes, (that is, he may forgive ſuch faults as God allows him to diſpenſe with) but ſtill, your *Twenty* to *One*, is more odds than the proportion will bear.

The Learned Biſhop *Sanderſon*, concerning *Oathes*, tells us, that *an Errour in the ſubſtance of the thing, which was the proper cauſe of the* Oath, *renders the promiſe invalid, and the* Obligation *void.* (Lect. 4. Sect. 13.) Upon which *Equity*, it may be a queſtion, whether his Majeſty be bound, or not, to make good all thoſe Grants, which by Deceipt, *about the ſubſtance of the Thing*, have been obtained from him; *the proper cauſe* whereof was his perſwaſion of their *Loyalty*, to whom he paſs'd ſuch Grants. Under this Notion have been dignified ſome Perſons, with whoſe Character I ſhall not foul my Paper, further then Thus, Thoſe Bleſſings which his Sacred Majeſty meant to ſhed upon his *Friends*, fell upon his *Enemies*; *The VOYCE was* JACOBS, *but the HANDS are* Eſaus.

Upon the Main, your Paper bears the *Name* of a *Cordial*, without the *Effect* of it; and ſuch is our Condition, that it is equally dangerous either to *faſten* upon *falſe Comforts*, or *neglect true ones*. What the King

King *Does*, or *Is*; what Hopes of *Profit* or *Reward*, is not one jote material to our buſineſſe. The Rule of *Loyalty* is the *ſame*, whatever may be the hnmour of the Prince; and he that makes Profit the *Reaſon* of his *Virtue*, will, when that Reaſon is gone, think it likewiſe an *Excuſe* of his *Wickedneſſe*. Our beſt part is to behave our ſelves with *Clearneſſe* and *Prudence*; and *honourably* to *Bear*, what we cannot *honeſtly avoid*: without *mincing* or *palliating* the *Worſt*, or looking into the *Stars* for *Better*.

We have an *Uncertainty* of *Events*, *before* us; of *Decree*, *above* us; of *Counſells*, and *Deſign*, *about* us; a *Light*, and *Guide*, *within* us; and, *if there be no new thing under the Sun*; the *Future* is *Behind* us.

Be it our Care then to diſcover, —— *what Dangers* threaten us; from *whence*; which we *may* ſtruggle with; which not; how, *fairly* to ſhun all; and by the ſquare of *Honeſty* and *Reaſon*, mend a bad Game: All which may be effected; by procuring that his *Majeſty* may neither miſtake his *Friends*; nor the *People* his *Majeſty*: together with a *waryneſſe*, not to *rely* upon our *Enemies*, nor to *Divide* among our *ſelves*.

Theſe *Four hints* duly obſerved *ſecure* us; (without a Miracle) as on the Contrary, we fall into *Diſorder* and *Confuſion*.

The *Firſt*, and *grand Expedient*, is ——

I. That

1. *That his Majesty may rightly understand his People.*

A Failing in this point would prove a Mischief without *Remedy*, or *Comfort*: one of the saddest Judgements can befall a Prince or Nation. It gives *Authority* to a general *Ruine*; puts *Loyalty* out of countenance; and it makes Faith and Honour cheap and ridiculous.

As the Mistake is Mortall, so 'tis not *easie* to distinguish betwixt Truths and Appearances; especially for a Prince so long unwonted, and so much a Stranger to his People. Mens *Hearts* are not read in their *Faces*; and we live in an age, where commonly the *Blackest Souls*, wear the *Cleerest Foreheads*; and *Confidence* supplies the place of *Merit*: Let us not wonder then at benefits misplaced, but rather labour to prevent, by better Information, so many dangerous, tho' well-meaning disappointments: for his Majesty hath no other means of knowing his People, then either faithfull *Notice*, or long *Observation*; and *Delay* kills us.

This is not yet to impose upon his Majesties Free grace; or intercept the Course, and Influence of his Royal Goodnesse, We are, with Reverence, to believe that where he knows the *Person* he *Preferrs*, or

Saves, he knows likewiſe the *Reaſon* of his *Bounty* or *Mercy*: and we are not to pry into forbidden ſecrets. But where we find the King a ſtranger either to the *Action* or the *Perſon*; we may with fairneſſe enough, humbly acquaint his Majeſty, that ſuch and ſuch *Decimatours*, or *High-Court of Juſtice-men* ſit now upon the *Bench*: what ſuch *Miniſters* were; ſuch and ſuch *Officers* of the *Army*: Theſe *Privy-Chamber-men*: Thoſe *ſomething-elſe*. —— In fine, what hinders us to preſent his Majeſty frankly with a view into what peoples hands, Offices of *Truſt*, *Credit*, and *Profit*, are generally committed throughout the Nation? when the King ſhall ſee, how much beſide his Royal expectation things are carryed: a Deſign ſet on foot by the Confederates againſt his Father; (for theſe *Agreements* are not the work of *Chance*) the *Crop* of *one* Rebellion to become the *Seed* of *another*, and his gracious Act of *Pardon* to his *Enemies*, render'd (ſo much as in them lyes) a *Condemnation* of *Himſelf*, and *Friends*: his Princely Wiſdome will proceed according to the motions of his own good Pleaſure, and There we are to acquieſce, without preſuming to *Adviſe*, or *Direct*, unleſſe our Lord and Maſter will have it ſo; for having modeſtly declared matter of *Fact*, the *Judgement*, and proceeding reſts in his *Majeſty*.)

By theſe means may the King aſſure himſelf

himſelf againſt an *open Combination*; the danger of having his *Perſon* ſeized by his *Authority*, which tho' a *great*, is not the *onely* hazzard our bleſſed Soveraign lyes expoſed to. (*Whom in his boundleſſe mercy God deliver from all Conſpiracies.*)

There are *Four* ſorts of people, which, beyoud doubt, his Majeſty will have a care of: 1. *His unconverted Enemies.* 2. *His Temporizing Friends.* 3. *A Corrupt Clergy.* And 4. *A Riotous Commonalty.*

The method of Sedition, is firſt to expoſe a Prince to *Contempt*; and by Degrees to *Hatred*; The *Former* of which proceeds very often from too much *Lenity*, *Humility*, or *Patience*, toward Perſons apt to abuſe it. The Latter, *from the change of antient Laws, and Cuſtomes, —— Perſonal Cruelties, —— Profuſion of the Publique Treaſure, and the Rayſing of ſome few Families upon a General Ruine.* Which Favourites are ſtill the Forwardeſt in any dangerous Revolt, againſt their Maker: For whoſoever *Askes* and *Gets* more than befits a Prince to *Give* him, as in the *Obtaining* of it he preferr'd his *Own* Good to his *Maſters*, ſo ſhall he in the *Keeping* of it; and joyn his Intereſts with the ſtronger Party.

Concerning *Unconverted Enemies*, enough is ſaid already; and for the other *Three ſorts of People* above-mention'd, the very Naming of them ſhould ſuffice, but

that the *Order* of this Diſcourſe will have it otherwiſe.

A word then touching the King's *Temporizing Friends*, who tho' leſſe *Numerous*, poſſeſſe yet greater Advantages, in regard of *Confidence*, and *Security*, than ſuch whoſe Actions Common Reaſon cannot but look upon with an Eye of Jealouſie. The *Other* deſign an *Open Force* upon the Crown; *Theſe undermine it*; and in their ſeveral Stations cloſely ſerve the Thriving Intereſt. But *Theſe*, his Majeſty may give himſelf the beſt accompt of, and doubtleſs does, ſees all their doublings, and will, when time ſerves, make a ſeaſonable uſe of his Diſcoveries. His Wiſdome knows how to diſtinguiſh a Perſon that ſollicites him againſt his *Conſcience*, *Honour*, or *Reaſon*; from one that *Loves* him.

He that excites a Prince to trangreſſe a Publique Law, *unleſſe to ſave the Authority of Law it ſelf, is an* Enemy.

He that deſires a Prince, by ſtopping the mouthes of ſome Few *Beggars, to make* Many, *is an* Enemy.

He that perſwades a Prince to advance mean Perſons, *is an* Enemy.

He that adviſes a Prince to leave Old Friends *for* New, *to* Reward Treaſon, *and let* Loyalty *go a* Begging, *is an* Enemy.

In Fine: He that preſſes a Prince to any action of general Inconvenience, does his endea-

vour

vour to divide him from the hearts of his Peo-ple.

Thoſe that would make him *Cheap*, go other wayes to work: and when a Prince is neither *Lov'd*, nor *Fear'd*, hee's in an ill Condition.

He that Diſputes the Mandates *of his Prince: neglects his* Proclamations: *behaves himſelf* Rudely, *or talks* ſcurrilouſly *in his Preſence,* ——— *leſſens the* Reverence *of Majeſty.*

In the *Third* place, comes a *Corrupted Clergy*, none of the leaſt Plagues to a Civil Government, wherever the *Corruption* lyes, whether in *Doctrine*, or in *Manners*: The *One*, caſting a Scandal upon *Religion* it *ſelf*; the *Other*, ſeducing the People from the *Right*. And this may be obſerved, the *worſe Cauſe* commonly carryes the *beſt outſide*; and by *exceſsive ſhews* of *Holyneſſe*, takes off the Peoples thoughts from obſerving the *little Truth and ſubſtance* of it. On the Other ſide; ſome *Scandals* to the *Character* there are, that are more careſull how they *Teach*, than how they *Live*; as if a little *Knowledge*, and a *Good Cauſe*, would bear out an *Enormity* of *Manners*. That ſide that *Drinks* leſſe, takes it out in *Treaſon*: which is, beyond controverſie, the *excellency* of VVickedneſs; for *Lucifer himſelf* was but a *Traytour*.

In Fine, the *Clergy* is in his Majeſties eye, whoſe Care, and Prudence will eaſily diſ-

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cern, and purge (tho never ſo ſmall) the unhappy mixture.

The *Fourth*, and laſt Member of this Diviſion, is a *Riotous Commonalty*. which with great eaſe may be *obliged*, and cannot without great *hazard* be *neglected*.

The King may need in this particular, ſome more expreſſe Information, concerning the ſeveral Intereſts of ſeveral places; and the Different Humours of the People. But let *one General* ſerve for *all*: the Prince that Pinches their *Bellies*, loſes their *Hearts*. Sir *Francis Bacon*, in his Eſſay of *Seditions*, tells us, That *the multiplying of Nobility, and other degrees of Quality, in an over-degree of proportion to the Common people, doth ſpeedily bring a State to Neceſsity*: which becomes yet more dangerous, where it happens that the *Antient Nobility* is ſhrunk *into* Nothing, and the *New Nobility* are to be rayſed *out* of Nothing: For *There*, beſide an univerſal *Hatred* toward thoſe that are enriched out of the *Common ſtock*, there is alſo a ſtrong and powerful *Pitty* toward thoſe that are caſt down, who under the Temptations of *Great Indignities*, and *Fair Occaſions*, muſt be exceeding *Honeſt*, not to be *Troubleſome*.

To conclude; Thoſe diſcontents muſt needs be dreadful, where *Want*, *Diſgrace*, *Revenge*, *Number*, and *Conduct*, meet to promote a Common miſchief, and only *Paſſive*

five Chriſtianity to keep the Peace.

Although we have been larger then becomes us poſſibly, in the Diſcourſe of Publique *Enemies*, and *Dangers*, it remains yet that we ſay ſomething concerning his Majeſties *Friends*: That is, *Thoſe* of his *Friends*, of whom we have ſaid nothing among his *Enemies*.

Wee'll take a view, Firſt, of their *Bulk*: Next, of their *Quality*: becauſe it is the common buſineſſe of the Popular Faction, to cry *Themſelves* up for the *Loyal* and *Numerous Party*: and to diſparage thoſe that *are* ſo.

The Number of the *Non-conformiſts*, is no ill Calculation of the others ſtrength: for (except *Romaniſts*) the *King*, and the *Church* have certainly the ſame *Friends*, and for the moſt part, the ſame *Enemies*. Upon that Reckoning will ariſe the odds of at leaſt *Thirty* for *One* throughout the Nation. Even in *Covent Garden*, a Pariſh of the *Geneva ſtamp*, the odds was little leſſe, betwixt the late Petitioners for the *Common Prayer*, and the *Oppoſers* of it. But in the General *Declarations before* the Kings Return, and the *Appearance afterward* to receive him, the Diſ-proportion was yet *greater*, and more *evident*.

What was the Reaſon, that the *Godly Legions* after they were baffled by the *Independents*, would never yet joyn frankly with

the *Royaliſts*, but upon all occaſions leſt them ſtill in the Lurch? Save only *This*: They were afraid of being *Over-number'd*, and ſo enforced to do his *Majeſties* buſineſs, when they intended but their *Own*. In brief, they'll make a ſhift to croud half a Dozen Churches here about the Town, and they ſhew All.

Come to the teſt of *Loyalty*, 'tis more unequal. Their Faith, at beſt, is but of *late date*, *doubtfull continuance*, and *ſuſpected credit*: (For, one eſſential of *Repentance*, is *Reſtitution*) But we live in an age of *Miracles*. 'Tis a ſtrange thing, that in the ſame inſtant, all thoſe that had been Twenty years *againſt* the King, ſhould become his *Friends*, and thoſe that had been as long for him, ſhould become his *Enemies*.

He that would take a juſt accompt of the *Other* ſide, let him begin with the firſt VVar, and ſee how much *Noble*, and *Loyal* Blood was ſpilt before the devout Traytors reach'd the *Kings*; —— How many Honourable, and VVealthy Families were brought to Beggary; —— How many *Poyſon'd*, and diſpatch'd in Gaols, and for no other Crime, but that they lov'd his Majeſty.

Look *forward* now, and ſee if the Survivours of that execrable Tragedy, prov'd not as faithfull afterwards to the *Son*, as they

they had been to the *Father*. Was ever any *Tyranny* more *ſevere?* any *Conqueſt* more *Abſolute*, any *Attempt* more *Difficult?* Yet *Poor*, and *Diſarm'd* as they were; —— *Death*, and almoſt *Impoſsibilities* before them, —— no *Friends* to *Second* them, —— no *Reward* to *Encourage* them; —— Did they not ſtill purſue the *Royal Cauſe*, —— *This* Prince his *Right* and *Title*; when theſe gay Gentlemen, were quiet Lookers on, that now perſwade his Majeſty *They did the Buſineſs*. Nor was it *Raſhneſs*, or *Deſpair*, that Prick'd them on, but *Duty*, and *Honour*; for if they would *Then* have been *Villeins*, 'tis poſſible they might *Now* have paſs'd for *Honeſt Men*.

When they could *Act* no longer, they ſerved the King by *Suffering*, and their *Bloods* fill'd up the meaſure of their Enemies wickedneſſe, by *Dying*, Ripening that Vengeance, which *Living* they could not execute. Theſe are *Truths*, and the whole Nation can bear witneſſe of them.

What can thoſe People mean then, but Miſchief to the King, whoſe buſineſſe 'tis further to ruine thoſe, that are already undone for Serving him? *God grant his Majeſty may not miſtake his Friends.* However,

II. *God forbid that we ſhould miſtake his Majeſty.*

IN this particular, our Duty is *ſhort*, and *Open*. Were all the Ills we ſuffer, (joyned with as many more as we have hitherto endured) impoſed upon us by the direct *Will*, and *Order* of the King. —— If he ſhould ſay, *Hang* half my Friends for their *Fidelity*, and *Starve* the *reſt*, for *Gaping* when they are *Hungry*; —— We ought to take all This, but as a ſad Occaſion of greater Honour; a ſharper Tryal of our Faith: or at the worſt, as an unkind requital of our *Love*, but no diſcharge of *Duty*.

The *Authority* of Princes is *Divine*; and their *Commiſsion* makes their *Perſons ſacred*. If *They* tranſgreſſe, 'tis againſt *God*, (whoſe Officers and Deputies they are) not againſt *Us*. If *Wee* tranſgreſſe, 'tis both againſt *God* and *Them*; —— *a double Diſobedience*.

This is not yet to ſay, that we are bound to thruſt our Necks into the Nooze, and offer up our ſelves as willing Sacrafices, to appeaſe the Spirit of Rage and Cruelty. No, we may fairly ſhun the *Miſchief*, (unleſſe a greater come in Competition) but not oppoſe the *Power*. *That Subject is guilty of his Maſters Bloud, that ſees the Perſon of his* Prince *in danger, and does not interpoſe to ſave him; though he be*

ſure

ſure to Dye, himſelf, *even by the hand of him whom he Preſerves.*

Nor is it enough for Subjects, to keep a Guard upon their *Actions*, unleſſe they ſet a Watch likewiſe before *the Doors of their Lipps*; their *Tongues*, muſt be Tyed, as well as their *Hands*; Nay, and the very Boylings of their *Thoughts* muſt be ſuppreſſed.

We that are thus inſtructed in the Grounds, and Terms of Duty, even toward the *worſt* of Kings, cannot miſtake our ſelves ſure toward the *Contrary*; and become doubly Guilty; *Firſt*, by imputing our Misfortunes to a wrong Cauſe; and *then*, by an undutifull and ſimple menage of them.

There is a *Gulfe* betwixt his *Majeſty* and *Us:* and, as yet, *Darkneſſe is upon the face of the Deep*; *One* does not clearly underſtand the *Other.*

His Majeſty is told indeed of a *Looſe*, *Beggarly*, *Prophane*, *Tipling* ſort of people, that call themſelves *Cavaliers*; againſt whom, under that appearance, came forth his Majeſties *Proclamation*; by *Some*, intended as a Stabb to the *Royal Party*, but in the *King himſelf*, an Act of *Piety*, and *Prudence.* Some that in probability occaſioned *That*, ſhould have done well to have got one Clauſe inſerted, *againſt Thoſe that deny the Kings Authority to be above that of the Two Houſes.*

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On the Other ſide; *We* are no leſſe perplexed about our *Soveraign*; all Means are uſed to *Create*, *Quicken*, and *Foment Miſunderſtandings*.

The *Laſt* was *Our* King, the Godly Party tells us, but *This* is *Theirs*, and the *Presbyterian* muſt be now the *White Boy*; which looks as if 'twere ſo indeed, if we compare *Conditions*, and ſearch no further then the *Outſide* of the Difference. He that ſees *Cromwells*, *Bradſhaws*, *St. Johns* his Creatures, nay and the meaneſt of them, laden with *Offices*, and *Honors*, may give himſelf a ſecond Thought to underſtand the meaning of it: eſpecially conſidering how many thouſands of Loyal Subjects are ready to Periſh, for want of that, which in great ſuperfluity is ſcattered among ſcarce ſo many ſingle perſons of the other ſide.

Theſe Incongruities may trouble us; but to impute them to the King, were to commit a ſin againſt *Duty* and *Reaſon*. So far is his Majeſty from *Allowing* or *Directing* them, they are kept as much as poſſibly from his bare *Knowledge*: The Plot is laid againſt *Him*, and as they did before, they do but now remove his *Friends*, to make way to his *Perſon*. The Reaſon why we are not Relieved, is *This*, we put our Buſineſſe into wrong hands, and apply to the *Cauſes* of our miſchief for the *Remedy* of it.

If we look cloſe to the matter, we ſhall perceive that many of the Kings Favours

were

were *Extorted*; *Some Surreptitiously* obtained; *Others*, *Abus'd* and *Misapplyed* by second hands, that were entrusted to dispose of them better. But Finally, Those which the King himself bestowed, were given by the unquestionable Prerogative of his own Freedom, the *Grounds* whereof, in *Part* we *know*, and in the *Whole* we *Reverence*.

There are another sort also of *cold Comforters*, that tell us, *'tis not Time yet*. This, to a company of Wretches that can *stay* no longer then they can *Fast*, yields little consolation.

Are we such *Owles*, as not to see the Sun at Noon? 'Tis time *Enough* for some that tell us these fine things, (even before the *Kings Revenue* is setled) to beg their *Forty*, *Fifty*, nay their *Hundred Thousand Pound* a man, and when the Nation shall be drawn so low, that every *Tax* runs *Blood*; 'tis then *Prognosticated*, that something shall be done for *Us*: That is, the Honour shall be ours, to finish the undoing of the Nation, and furnish Argument for another War.

This consequence looks not much wide, but to prevent the worst, *rather let us Resolve to suffer any thing for his Majesty, then cause him to suffer in the Least for us.*

Having hitherto discours'd *the high Necessity of a right understanding betwixt King and People*: Our next concern is,

III. *Not*

III. *Not to miſtake our Enemies.*

To prevent miſtakes; by Our *Enemies, we intend only the* Kings.

IT was a Jolly ſaying betwixt Jeſt and Earneſt, of a *Presbyterian* to a *Cavalier*, *You told us* Wee *were Rebells once, but wee'll make* You *ſo now, before we have done with you*, and That's one part of their Deſign. If they can neither *Sink*, nor *Scatter* us, then to *Tranſport* us into undutifull diſtempers, by (that which makes the *Wiſe man, Mad*) *Oppreſſion*. Rather then faile, they ſhall Vote *Loyalty*, *Rebellion*, and charge, among the reſt, the Author of this plain and honeſt Pamphlet, with *Treaſon*. But other Treaſon then Adherence to the *King*, the *Law*, *Conſcience*, *Honour*, and *Reaſon*, they ſhall never bring us to. They do wiſely therefore to give the main *Attaque*, where we are *Weakeſt*, and to attempt firſt upon our *Neceſſities*, for they know our *Honeſty* will hold out longer then our *Fortunes*.

By this Courſe, they purpoſe to leſſen both our *Credit*, and *Number*, for *Poverty* is a fair ſtep toward *Contempt*, and they think *want* will drive men any whither to ſeek their *Bread*. They are not Ignorant of the Likelihood of (what they more then Covet) a *Forrein War*, from whence (how fatall ſoever it prove to the Publique) they

may

may pretend to reap theſe two Advantages. *Firſt*, they may pack their Gang with more Security at *home*, when the Peoples eyes are all *abroad*: *Secondly*, they forecaſt to have the Quarrel Fought by the Hands of *Cavaliers*, which is no other then to commit that buſineſſe to be diſpatch'd by *Strangers*, which they cannot ſo conveniently do *Themſelves*. That it will come to this, may rationally appear from the Conſtitution of thoſe Miſſions already deſigned.

When by the Fate of *War*, or that of Extreme *Need*, *Some* are *Deſtroy'd*, the *Reſt Diſperſed*, of the *Kings Party*, and the deſigning *Faction* yet *entire*; who is not Prophet enough to foreſee the event?

This, *This* is the *Reward*, his Majeſties *New Friends* have prepared for his *Old ones*. But *Fore-warn'd*, *Fore-arm'd*.

Let not a drowſie, mopiſh Charity betray us into another opinion: Are they *Converted*? where's the *Peccavi*, and the *Thirty pieces of Silver*: the *Confeſſion*, and the *Reſtitution*? where's the inſeparable Companion of *Repentance*; *a Godly Sorrow*; a *Deteſtation*, not only of the *Sin* it ſelf, but even of all their *Complicates*, in ſo egregious a Wickedneſſe? Their *Knots* and their *Dependencies* are ſtill the ſame they were: They are too *Jovial* to be *Penitent*. In ſum, if they *are* Penitent, where are the *Signs*, or *Fruits* of their Converſion? If *not*, they are *Dangerous*. What doe we ſee more

now

now than we did in 1641? Or in effect was not the *Gospel-Prologue* to the Death of the Late King, the very Ayre of what we hear at present?

But that we may not be thought to babble, *let the whole Puritan Conclave lay their Heads together, and bring their Party off; or if they do not, let them acknowledge that for once a Cavalier* was in the *right*,

> *If the People of whom we treat, be* not *Penitent, the King cannot be safe in their hands: If they* bee *Penitent, then are we to seek for a Religion: If they were* never *in the* wrong, *then they'll use This King as they did his Father.*

TO passe over those properties of *Repentance*, whereof *God*, and their own *Souls* are the onely Judges, namely, *Contrition* and *Conversion to God*. Wee'll look a little what the Church sayes concerning the *Other* two, to wit; *Confession* and *Satisfaction.*

Amesius sayes, that a *Publique Confession* of *Publique Sinnes* is necessary, to avoyd the Contagion of a Scandalous Example.

Preston in his Sermon upon *Judas Repentance*, reckons *Confession* a part of *Repentance*; and so does *Calvin* in his *Harmony* upon the *Evangelists*. But *Musculus* upon *Mat.* 27. 3. mo-

moſt expreſly. *Ad veram Reſipiſcentiam pertinet peccati Confeſſio, non ea tantum quæ deo fit, ſed & quæ hominibus, quorum id intereſt, &c.* ——

Confeſsion, (ſayes he) *is requiſite to true Repentance, not only That to God, but to Men alſo;* (*ſuch as are concerned in it*) *that is, to Thoſe againſt whom the offence was committed, and to ſuch as to whom occaſion was thereby given of offending.* Judas *his Sinne was againſt Chriſt; but in Betraying the Innocent Bloud, he miniſtred occaſion to the Prieſts and Elders of Sinning,* by giving them the means of Taking and Condemning him, for a ſumme of mony: —— *ſo he confeſſed as well* before *the Prieſts and Elders, as* to *God.*

PECCAVI (ſayth *Judas*) *in Betraying Innocent bloud. He does not ſay,* (PECCASTIS) YE *have ſinned in* CONDEMNING *Innocent bloud; but he complains that* HE HIMSELF *had ſinned in* DELIVERING *it up.* Pecc non castis

Now concerning *SATISFACTION.* Reſtitution.

Non Remittetur Peccatum niſi Reſtituatur ablatum, ſayes St. *Auguſtine.* No *Reſtitution,* no *Remiſſion.*

Non-Reſtitution is Damnation; and Reſtitution is the way to Salvation, (ſayes *Stock* of Repentance, p. 102.) and again, *If it be a Sin to Take, it is a Sin to Keep.* (Ibid. p. 92.)

Non eſt vera Pœnitentia, ubi non Redditur quod malè fuerat ablatum, (ſayes *Marlorat* upon Matth.)

Perkins, *Dike*, *Calvin*, all the world agree upon the Neceſſity of *Reſtitution*. In fine, *Non-Reſtitution* is *Theft*.

If it be objected, well, but ſuch and ſuch are *Poorer* than they were, others have *gotten Nothing*, and the reſt are *Pardoned*.

The Caſuiſts tell us, that whoſoever *Commands*, *Directs*, *Favours*, or *Abets any unjuſt Action*, *the conſequence whereof is Damage to another*: ——— That Perſon is bound to *Reſtitution*. But we might anſwer, that much was ſpent of what they took from the *Cavaliers*, to bear up againſt the *Independents*.

mp- no at Day dge- :.

As to the *Act of Indempnity*; That ſaves them from the *Law*, but *in Foro Conſcientiæ* 'tis no acqnital; It diſcharges the *Penalty*, but not the *Crime*, only an effectual *Repentance* can do that, which cannot be admitted without *Reſtitution*. 'Tis not an *Act of State*, that can diſſolve a *Tye of Conſcience*; That were to argue as if a *Parliament* could forgive *Sins*.

At the laſt day, when inquiſition ſhall be made for *Bloud*, *Theft*, *Oppreſſion*, *&c.* —— We dare appeal to the Sworn Patrons of the Cauſe, *Smectymnuus* themſelves; what will an *Act of Indempnity* avail, in Plea before the Great Tribunal?

So

So many *Parents* made *Childleſſe* by *Thy Sword*; ſo many *Children Fatherleſſe*; the Bloud of ſo many thouſand *Loyal Subjects* ſpilt like water, *Common*, and *Noble*, and at laſt the *KINGS*: and all This, in a Cauſe where every *Thought*, *Word*, *Action* of *Agreement* was a *Murther*, *Why ſhouldeſt not thou be Damn'd?*

Lord (ſayes he) MURTHERS *are Pardoned by the Act of* INDEMPNITY.

So many *Plunders*, *Robberies*, *Sequeſtrations*, *Decimations*, *Confiſcations*; —— to the undoing of many thouſand rich Families, and twenty times as many of the poorer ſort, that depended upon them: —— —— What *Sorrow*, *Acknowledgement*, *Reparation*, for all theſe Injuries? what token of *Repentance*? why therefore ſhouldeſt not thou be Damn'd?

Hee pleads the *Indempnity* too.

So many *Grave Divines* poyſon'd in *Wincheſter-houſe*: ſo many honeſt men of all ſorts and qualities, deſtroyed by all varieties of miſery: *Smother'd*, *Famiſh'd*, ſold for *Slaves* becauſe they would not fight a-

gainſt their *Prince*, nor *ſwear* againſt their *Conſciences*. VVhy ſhould not ye that did all this, be Damn'd?

The Act of Indempnity ſtill.

Go to your *Rabby Buſy's* now, that when ye did all This, call'd you a *Holy Covenanting People:* bid them look over their whole ſtock of *Shifts* and *Popular Diſtinctions*, and ſhew ye the leaſt ſhadow of a Comfort. VVhich if they do, they muſt overthrow this Aſſertion.

Without REPENTANCE, *there can be no* SALVATION; *and without* RESTITUTION, *no* REPENTANCE.

If it be ſo, *This* were a Theme much fitter for a *Pulpit-Zeal*, than *Lawn-Sleeves*, or the *Croſſe* in *Baptiſm:* but in this point our *Goſpel-Miniſters* are as mute as Fiſhes, which manifeſtly ſhews the Core of the *Faction*. How can theſe people ſleep with all this weight upon their Conſciences, unleſſe by virtue of One of theſe *Two Supports*? The *Former*, a *Reprobated, and unfeeling hardneſſe: the Other, a good opinion of their firſt Engagement*. The *One* way, they are our Enemies upon a Principle of *Judgement:* and the *Other* way, upon a ſcore of *boundleſs, faithleſs Wickedneſs*.

The

The uſe we are to make of All, is onely to look to our Selves, and to commit nothing to *Hazzard*, that may be ſecured by *Prudence*. Which cautionary *Prudence*, muſt not yet carry us beyond the line of *Duty*: For tho' as *Chriſtians*, *they* are not *abſolved* by the Act of Indempnity; yet as *Subjects*, *We* are *Obliged* by it, nor ſhall we ſtart an Inch from the Literal ſtrictneſſe of it.

It is an Act of *Free*, and *General Pardon*, *Indempnity*, and *Oblivion*, granted upon ſuch *Reaſons*, and *Conditions*, with ſuch *Proviſoes* and *Limitations* as are therein expreſſed; extending from *January* 1. 1637. to *June* 24. 1660.

As it is a *Pardon*, we complain not; Nor do we pretend any *Legal Right* to what we have *Loſt*, in queſtioning their *Conſcientious Right* to what they have *Taken*. If *They will* do what they ought *not* to do; — (*Keep it*) *We* ſhall however *do* what we *ought* to do; — (Sit down with *Submiſſion* and *Patience*) ſo that the *Indempnity* is ſafe too

Nor do we at all entrench upon it as an Act of *Oblivion*: which forbids the MALITIOUS *Revival* of paſt differences; and directs to *the burying of all Seeds of Future Diſcords, and Remembrance of the Former, &c.* ———

If the ſame things are now done over a-

gain by the ſame Party, where lyes the MALICE of ſaying, Have a care of the ſame hand again? This is a hint of *Caution*, not of *Animoſity*: a means to *Prevent* Miſchief, not to *Cauſe* it.

Nor do Wee charge *Particulars*: for beyond doubt, there are True *Converts*; and divers, that even in the Counſells of the Kings *Enemies*, did his Majeſty *ſervice*. We profeſſe further, that we have no Unkindneſſe for ſuch as have not ſhewd themſelves againſt us, ſince they received their *Pardon*: but touching the *Reſt*, we are at Liberty to ſpeak our Thoughts.

Let us not be too Credulous then, and gape after empty Hopes that will deceive us. We never *Loſt* any thing by *ſuſpecting* them, we never *Gained* by *truſting* them.

In ſhort, *He that will do his* Prince *and* Country *a good Office, let him but get a Liſt of the* Inſtruments *and* Officers *they have put upon us*, (whereof the King knows nothing) *and preſent it to his Majeſty*. There will need no other proof of their *Combination*.

Only one word more.

IIII. *That we divide not among our ſelves.*

UNder this notion, (OUR SELVES) we underſtand, all perſons that are *well-affected* to the *Eſtabliſhed Government*: which muſt expect to be dealt with by the *Factious Reſt*, variouſly, according to the Reaſon of the *Deſign*, and the Humour of the *Party* to be wrought upon. It will require not only *Conſtancy*, but *Skill*, ſo to demean our ſelves, as to ſcape *Over-ſights*, and yet not daſh upon *Diſtemper*: for we are to encounter, both artificial *Flatteries*, and ſharp *Provocations*; and ſo in danger to miſcarry, either upon *Facility* or *Paſſion*.

Some are *ſhort-ſighted*; and Thoſe they ſtartle into *Fears* and *Jealouſies*, concerning *Religion*, *Privileges*, *the Fundamental Laws*, *&c.* Matters which being *little Underſtood*, and *much Eſteemed*, are of great effect with the Common people. Not to be over-ſtrict; Some they *Seduce*, Others they *Corrupt*; and betwixt ſuch as want either *Brains*, or *Honeſty*, they make up their *Party*.

Machiavell, and *Experience* are two great Maſters; and they have learn'd from Both, that *to Deſtroy a Prince, the ſureſt way is to begin with the Generality of the People*, whom if they can but once poſſeſſe with an Opinion, that the King deſigns upon the Free-

dom of their *Eſtates*, and *Conſciences*, the work's half done. To which end, they themſelves *Contrive*, *Neceſſitate*, nay and *Impoſe*, (though privily) thoſe very Grievances, whereof they likewiſe prove the firſt *Complainers*: charging upon his Majeſty, what was done onely by their own Procurement, and for Their Benefit. They handle the *Rabble* as they do *Elephants*, they digg the Pit *Themſelves*, and when they have entrapped them, Another muſt be employed to ſtrike, and to enrage the Beaſt; They forſooth out of Zeale, and Pity to the poor Creature, Interpoſe; take the Elephants part, and by appearing to *remove* the Injuryes they *Cauſed*, *Winne*, and *Reclayme* the *Beaſt*. But in the end, the Elephant ſerves *Them*, not They the *Elephant*.

Let us a little obſerve, how they have already ſtrew'd the way to their Deſign.

With Reverence to the *Authority* of the Act of *Indempnity*, and with ſubmiſſion to the *Force*, and *Reaſon* of it: wee'll begin *There*, and underſtand it as a mixture of *Mercy*, and *Expedience*, granted on their behalfe whoſe *Lives*, and *Fortunes* were forfeited to the *Law*.

This Act makes them Maſters, in effect, of the Booty of Three Nations: (bating *Crown*, and *Church-lands*) and all they have gotten by a Griping *Rebellion*, and *Uſurpation*

tion of allmoſt twenty years Continuance, they may now call their Own; thoſe People that Conteſted to preſerve the Law, being, by theſe *Penitents*, abandoned to the Comfort of an *irreparable*, but an *Honourable ruine.*

To what they had *gotten* before, let us adde the *Debt* they left in *Arriere* both at Sea, and Land; together with what they have begg'd ſince, in *Money*, *Land*, and *Office*. Truly all this put together, one would think might ſatisfie a Reaſonable ſort of People.

Now to look a little the *other* way. The *King* cannot but have contracted great Debts; his *Active* Friends are *Begger'd:* and Thoſe whoſe *Inclinations* were but *ſuſpected Loyal*, have ſmarted ſufficiently for it. Come to the *Generality*; ye ſhall not find quick Money enough to keep *Commerce* alive, all wanting and complaining. Let us now rationally conſider.

Whether does this Condition of the Publique tend; and whence does it proceed?

The *Kings Debts* muſt be *Payd*, his *Revenue ſetled*, his *Guards maintained*; and beyond all This, (in common view) a *Forein war* inevitable. (The Relief of his Majeſties Friends, is a thing but by *the By*; that goes for nothing.) All this is neceſſary to be done; but *Where*, *How*, *Whence*, (without a *Mine*) who can imagine? A General

neral Impoſition will hardly furniſh it, the Treaſure of the *Nation* being drawn into ſo *few hands*, and *They* too have the wit to keep it cloſe, for divers reaſons; as well to conceal their prodigious, and moſt unconſcionable *Gettings*, as to *ſecure* their *After-game*; which they are provident enough to expect.

To rayſe theſe *Neceſſary* and *Large Summs*, if common, and formal waies wil not ſuffice, Others leſſe acceptable muſt be thought upon. So that upon the whole, either his *Majeſty* cannot be *ſupplyed*, even in thoſe Exigencies which moſt concern the *Honor*, and the *Safety* of the *Nation*: or elſe the *Generality* muſt ſuffer exceedingly by the Preſſure; to which ſome further trouble may poſſibly ariſe even from the manner of impoſing it.

VVhen *Diſcontents* come to this *Ripeneſs*, then is the time for the *Old Patriots* to put in again, *and mourn over the Oppreſſed.* They ſhall then ſhew the People what is againſt *Magna Charta*, and the *Petition of Right*, *the Laws of the Land*, *and the Liberty of the Subject.* Then ſhall they *with all Dutifull Reverence humbly declare to his Sacred Majeſty that it is their Antient and Undoubted* RIGHT, *&c.* ——

In ſhort, *Great Payments* will certainly cauſe *Great Diſquiets*; and there are thoſe will take advantage of them.

This is the Clear and natural tendency of

of Affairs; and it behoves us to provide and Arm our ſelves againſt the Malice of it; which may be done by a ſober Enquiry into the *Grounds*, and *Cauſes*; —— by *whoſe* Contrivance and Deſign, the Publique lies reduced to this *Extreme Neceſſity*.

The *War* occaſioned our *Deſtruction*; but who occaſioned the *War*? wee'll only anſwer for our ſelves; that the *Cavaliers Cauſe* was as good as the *Kings Title* to the Crown. Briefly, Thoſe that have robb'd the Publique to *Enrich* themſelves, are the Cauſe why the Publique is not able to *Support* it ſelf: *Forfeited Eſtates* would have ſet All clear, without taking in either the *Army-Officers*, or the *Converted Cavaliers* into the Reckoning. Nay more, they might have been left yet better than they began, for they have been no ill Husbands of their Pillage. But ſo was the State of the Nation repreſented to his Majeſty, and ſuch was his Royal Goodneſſe, that he thought fit to remit all; and 'tis our Duty not to murmur at it; only let us not forget, when it comes to the Queſtion, by what hand we periſh.

To fit our ſelves at all points for the worſt of Hazzards, we have no more to do, than to ſtand firm, and watch Their Motions; for their Deſigns are frivolous, if we our ſelves do not aſſiſt them, either by *Crediting* againſt our *Reaſon*, or by *Joyning* with them againſt our *Duty*.

Theſe

Theſe are our *Open* and *Known* Adverſaries, (if we can *ſee* or *know* any thing) but there's another ſort, which only time muſt unmaſque, and againſt whom, This (for the preſent) ſhall ſuffice.

Vænalis hominum vita eſt; & licitatores capitum noſtrorum publicè regnant:
(Euphormio.)

THE

THE POSTSCRIPT.

IT *is a Common weakneſs for people in diſtreſs to employ that time in* Wonder *and* Complaint, *which ſhould be ſpent in* Counſel, *and the ſearch of* Remedy. *'Tis a ſtrange thing we cry, that ſuch or ſuch a* Perſon, *This or That* Action, *ſhould be ſo* Placed, *or Thus* Ordered. *Why do we not rather ſay;* This *is the* Reaſon, *and* That *will be the end of it? and trace the* Cauſes, *to their moſt obvious, and deſign'd* Effects? *Than which, nothing could be more eaſie, were we not ſo totally amuſed with the* Preſent, *as neither to look* Forward, *nor* Behind *us.*

It is (for the purpoſe) the General ſcope of ſome People now in our Eye to gain upon the People *: or if they put the* King *upon the diſobliging Part, it comes to the ſame Iſſue; for what* Hee Loſes, They Gett. *According to This method of advantage they menage their Undertakings. Such Offices as are either* Popular, *or* Profitable, *they find Convenient for Themſelves; (if to be gott for Love, or Mony) but matters of* unacceptable *Reliſh,*

of

of Loſſe, *or* Hazzard, *they commit rather to the* Cavaliers, *of whom they take This ſpecial Care, that they may* appear *to do all poſsible* Miſchief *to the* Publique, *and be* ſure *to do* Themſelves *no* good.

What have we more to do in ſuch a Caſe as This, than to lay open to the People what uſe all Factions make of Popular Favour? and to aſſure them of this Truth, That the King, *and the* Commonalty *are the mutual ſupport each of Other, and that when ever they diſ-unite,* Both *are in apparent danger to be loſt.*

Not to run through all their ſleights, Diſtruſt *is our beſt* Guard *againſt a* Doubtfull Friend, *or a* ſuſpected Enemy: *but ſtill ſuch a Diſtruſt as may neither Choak* Charity, *nor* Buſineſſe; *for That's the ſtrict direction of the Act of Oblivion, from which we muſt not ſwerve a Title.*

I come now to a point that more Imports us, than all the Reſt, and leads us to the very proof *of what we Fear: to the Diſcovery of the* Mine, *the* Trayn *it ſelf, and of the* hands *that labour in it.*

It cannot be that this myſterious Shuffle, of all the Blancks into One *hand, and the* Prizes *into the* Other, *ſhould come by* Chance; *but beyond Controverſie, the Faction is aſſiſted by ſome that are in general Reputation with the Kings Friends; which wee'll divide into Two ſorts.* Firſt, *ſuch as have Actually* Betray'd *his Majeſties* Counſells *and* Deſigns. Se-

condly,

condly, *Such as have received* Monies, *poſſibly, for the Kings Relief, and never accompted for them.* (*Together with ſuch Others, as have contracted Intereſts of their own, that Croſſe the* Publique: *of whom I ſhall ſay no more, for Reaſons beſt known to my ſelf.*)

The *are the men to do our buſineſſe; for beſide that they are* eaſily Retrived, dangerous *to be let alone; and left naked to the* Law; *ſo are they of all others the moſt proper Inſtruments for* Diſcovery. *They are* Dangerous *in This, They live in perpetual fear to be detected; and it is become their Intereſt to deſtroy that Government, under which they can never reckon themſelves Secure.*

Multos Fortuna liberat *Pœnâ, Metu* neminem. *Seneca.*

FINIS.